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investigation we wait, and we wish Professor Bowne would devote his high powers to it.

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Wirtschaft und Philosophie. II. Die Philosophie u. die Lebensauffassung der germanisch-romanischen Völker auf Grund der Gesellschaftlichen Zustände. DR. ABR. ELEUTHEROPOULOS. Berlin, Ernst Hofmann & Co. 1901. Demy 8vo. Pp. 15 + 421.

The thesis, as suggested by the title, is the dependence of the philosophy of an age upon its social, and especially its economic, conditions. This dependence is due to the fact that in all philosophy, even in the field of mathematics, thought marches under the banner of sentiment. The author believes that in this present age there is hope that man will take a purely scientific view of things; and it may be said that it is his purpose to forward that end.

The present age is depicted as the 'bloom' (Blütezeit) of the German nation proper, corresponding to the days of Macedonian dominion. But the crowning bloom of the European peoples, corresponding to the Periclean age, extended from 1670 to 1730—the age of Louis XIV. The mark of flourishing periods and peoples is the presence among them of an order attained by fierce strife. The existence of this order, however, and the consequent welfare and refinement, produce a quick decay; first the weak, and then the strong but surfeited, adopt and preach doctrines of self-negation. And these classes, the victors and the vanquished in the strife that produced the period of bloom, are always found therein, always corrupt it. With renewal of strife may come regeneration, and finally another 'Blütezeit.' At present, socially the movement and contention is towards a democracy, in which the weapons, I take it, wielded by the destined victors, are those of scientific knowledge.

From the first volume of the series, on the philosophy and conceptions of life held by the Greeks, are drawn many analogies, some of them of interest. Erigena and Hesiod stand for the heroic days of the older and the newer worlds. Locke is classed with Zeno; while in Berkeley and Leibnitz, singing the jubilant philosophy of the modern 'Blütezeit,' is found a parallel to the 'Dithyrambus of Mind,' sounded by Anaxagoras in Periclean Athens. Kant (with Voltaire) is the modern Socrates, 'der schlimmste Sophist'; to maintain respect for morality he insisted on the false presupposition of freedom, and, in general, aided to produce the evils we now contend with, individualism and transcendentalism. Fichte and the rest of the idealists, of course, correspond to Plato, standing as he did in the way of the Democritean interpretation of things.

The author protests against the false assumption that results from the use of one word, like Christianity, to stand for many beliefs radically different. Different times have kept the generic name for religions that they successively formed to meet their different needs. Thus, to the Jews, Christ's teachings were a consolation. Paul, in giving them a

universal character and making them suitable to the whole dying Roman world, kept the name. The conquering Goths made themselves a hero-worship, such as suited them, but accepted the terms together with the splendid rituals of the Roman religion. So the Reformation was really a new thing, and the answer thereto of Rome, the teachings of Loyola, Paracelsus Telesius, and others, was a new religion under the old name, to suit new days.

A weak feature of the book, and a serious one, as it seems to me, is the reference, occurring on the second page, and repeated on most that follow, to necessity, natural law, without, in almost all cases, any attempt to formulate the law, or to suggest the principles on which the necessity rests. The author seems to mean little, if anything, more than that in what has come to pass may be found *some* causal connection between its elements. Thus (p. 71) we read that Paul's Christianity, with its cry of 'weapons down,' was an appearance as necessary as the phenomena of nature; and that the same is true of Muhammed's religion. Again, it is insisted that it was quite according to natural laws that the Germans should succeed the Romans with different manners and culture, and with an outlook towards a higher future. Even Erigena's philosophy is a thing one could predict if the conditions were known. Such statements seem valueless without further explanation. Quite out of place, too, in view of the author's contention against Herbert Spencer's presupposition of progress in history, and against presuppositions of all kinds, is his statement that the preceding nations were mere 'Hilf-momente' towards the development of the German people.

The treatment of the age of the Reformation, especially the classification of the philosophies of that period, seems to me novel and interesting. The author has a wonderful power of grouping facts, of dividing history into periods and marking the chief movements in each—a power that makes his table of contents and the introductory chapters of each period well worth reading. Though one gets the impression that sharp criticism, such as his first volume received, is an atmosphere the author rather enjoys, one can not doubt that the work is one of conviction, as well as of great and extended, if not minute, research.

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- I. *Ueber Dunkeladaptation*. H. PIPER. *Zeitsch. f. Psych. u. Physiol. d. Sinnesorgane*, 1903, Bd. 31.
- II. *Ueber die Abhängigkeit des Reizwertes leuchtender Objekte von ihrer Flächen bezw. Winkelgrösse*. H. PIPER. *Ibid.*, 1903, Bd. 32.
- III. *Ueber das Helligkeitsverhältnis monokular und binokular ausgelöster Lichtempfindungen*. H. PIPER. *Ibid.*, 1903, Bd. 32.

The course of adaptation to darkness, in a human eye previously exposed for a quarter-hour or more to diffused sunlight out of doors, is as follows: it is slow for the first eight to ten minutes, rapid for about twenty minutes, slow again for an hour or an hour and a half, and then very slow indeed until at the end of about ten hours the process is com-